UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

Press on, press on! ye sons of light,
Untiring in your holy fight,
Still treading each temptation down,
And battling for a brighter crown.
—Rev. W. Gaskell, M.A.

People who would think it a painful breach of good manners to be late at the dinner of a friend are habitually late in their attendance at church. The one act would fill them with shame and reproach, but the other apparently gives them no concern. —Rev. John Cuckson.

For the churches of Martineau, Rathbone, and Mary Carpenter there never were more splendid opportunities than now, if only the young would help. Let them not say they are not in office. They are. They are apostles—sent of God to do what they can. In God's kingdom there is no one not in office. So soon as you are conscious of yourself and of your church, you are in office. Let each attend to his work. —Rev. J. J. Wright.

Let us Unitarians be among the first to show that we can spell success without the support of what we regard as a popular superstition.
—W. C. Hall, M.A.

I am told that there are three equal Persons in the Godhead, and that Jesus is one of these. Now the only idea that I can form of a Person is that of a distinct being, with distinct personal attributes; but this idea I am not allowed to keep to here, because then the three Persons become three distinct beings, and as they are Divine beings (in the sense of deity), of course three Gods. My only idea of a person being thus taken from me, I am next called to believe that while these three persons make up only one Being, the second of them has a nature of his own, in which the other two have no share at all—that the Son is at once perfect God and perfect man, while the Father and the Holy Ghost are perfect God alone; and yet they are in every respect equal! Surely this may well perplex me.
Rev. W. Gaskell, M.A.

Reason—a Natural Guide.

In the "Memoir of the Rev. T. Madge," it is related that, when a student in preparation for the ministry, he got into conversation wtih an unlearned woman in an obscure Yorkshire village who "had never heard Unitarian preaching, nor conversed with any Unitarian, nor read any Unitarian book but the Bible. On hearing her say that she did not believe Christ to be God, he asked her what induced her to reject a doctrine so generally admitted? She replied that all the ministers with whom she had conversed had told her that she must receive this doctrine; but that she read in the New Testament that Christ prayed to God and obeyed Him; and that from this alone she came to the conclusion that he could not himself be the God to whom he offered prayer and rendered obedience."

Dr. Martineau's Belief.

Dr. James Martineau, the world-famed Unitarian divine and philosopher, put the belief of Unitarians into the following words:—

"We believe that when Christianity shall be reborn from its temporary eclipse, it will rise again with two commandments instead of ten—the love of God and the love of man; with the beatitudes in the place of the creeds; with a doctrine of self-sacrifice of the human heart in place of a doctrine of atonement; with a belief in the incarnation of God in humanity, in the place of the personal incarnation of God in Jesus Christ; and that by degrees, when that day shall come, man will be united to his Maker by tenderer, deeper, and more powerful ties than yet have been known, and that religion will assert a power greater, more comprehensive, and more healing to men's differences, than the world has ever yet seen.

It is this call to the culture of the better life, and again to spend their gathered treasures for the good of others, that will ultimately win our young people to loyal attachment to the church, and, through the church, to faithful service for the welfare of their fellow-men. —Rev. John Ellis.

The Choice.

Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offers each the bloom or blight,
And the choice goes by for ever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause brings fame or profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they have denied.

Though the cause of evil prosper,
Yet 'tis Truth alone is strong;
Though her portion be the scaffold
And upon the throne be wrong;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

—J. R. Lowell.

George Peabody.

In the July number of "Unity," page 74, was published a statement about Unitarianism from the pen of the Rev. J. T. Sunderland, M.A., of Toronto, Canada, and late of Highgate, London (Eng.), which included a list of names of eminent Unitarians. In "The Christian Life," the correctness of this statement with regard to five of the names given was disputed, but no evidence was quoted except in the case of George Peabody, the philanthropist. Mr. Sunderland has now written to "The Christian Life" a letter, which appeared in the issue of October 1st, admitting that, as regards George Peabody, his statement was an error. These are his words: "I find an editorial note in your issue of July 23rd calling attention to a list of 'Eminent Unitarians' published by me, in which you question whether the names of George Peabody, Florence Nightingale, Hawthorne, Thoreau, and Benjamin Franklin ought to be included. I write to thank you for the note, and to say that one of the names—that of George Peabody—was included in the list by error. That the other persons named were Unitarians in belief seems to be beyond reasonable question."

Mr. Sunderland says that the error is partly due to the facts that the name "Peabody" is conspicuous in American Unitarian history, that George Peabody's benefactions were almost wholly unsectarian, that he made considerable donations to Harvard University when it was understood to be Unitarian in spirit and management, and that his chief biography, published in America, is written by a Universalist (Unitarian) minister.

As "Unity" wants truth about all matters, it is important that any error that should chance to get into its pages should be put right.

The Pearl of Great Price.

Who is willing to pay the price? The truth-seeker cannot secure his treasure unless he pays for it. Nothing for nothing, is the law of acquirement; or rather—everything for a price. Whoso expects to win the Truth for himself without cost is self-deceived: it cannot be secured that way. Everything worth having must be paid for in some kind of suffering or self-sacrifice.

The present crisis between the United Free Church and the "Wee Free" Kirkers of Scotland enforces this lesson in a way that will not be forgotten. The Free Church of Scotland, founded at the Disruption, 1843, by Dr. Chalmers and others, fastened itself permanently to the doctrines of the Westminster Confession of Faith. Now when this Church and the United Presbyterian Church amalgamated as the United Free Church of Scotland, on a basis of theological freedom from old doctrinal fetters, a minority of about twenty-five congregations of the old Free Church refused to be amalgamated on such terms, and resolutely stand fast by the whole of the Westminster Confession, with all its cast-iron Calvinism. The eleven hundred congregations of the United Free Church which agreed to the amalgamation thought to carry with them all the property and endowments which had been held in trust for the promotion of the Westminster Confession doctrines. They expected to continue in possession of this property, while disowning the very doctrines for the support of which the property was accumulated, and the endowments given. They hoped to have the sweetcake of new truth and enjoy the eating of it without paying the price of purchase. But the minority of churches which declined to join them in this forsaking of the standards, refused to allow this diversion of funds and property to ends opposed to the purpose for which they were originally intended. They claimed that they alone were the rightful possessors of the property which the Free Church majority had taken into the union, as they stood by the principles of the trust deeds of that property; and the law courts have upheld their claim, so that more than two millions of money, manses, meeting-houses, and colleges used by the other eleven hundred congregations are now declared to belong to the twenty-five minority congregations which have remained outside.

This is more than disconcerting to both sides. It is a tremendous loss to the majority, and a fearful responsibility to the minority. But it is the law, and in this case the law is right. Trust law is, that trust money and property shall only be used in accordance with the trust deeds. Who would put aside money, or bequeath it, in trust, if there were no security that the trust deeds would be adhered to? So if the new United Free Church is determined to have the glorious privilege of freedom from the old

fetters, she must not wish to retain the material advantages previously enjoyed through being in fetters; she must pay for her freedom.

Yet, lo and behold! other creed-bound churches and divines hankering also after liberty, pass flowery resolutions of sympathy with the United Free Church in her "misfortunes"—even the Congregational Union of England and Wales, assembled at Cardiff, amongst them. Are they worthy of entering the Promised Land who still wish to enjoy the flesh-pots of Egypt? Ought a Church of England clergyman, turned Unitarian, to remain in the Church of England, receiving Trinitarian stipend? or ought he not to come out and resign his "living"? Stopford Brooke was in the Church of England, and a chaplain to the Queen, and with every prospect of preferment that could only have ended in his becoming a bishop. But he became Unitarian, and, like a man, he said so, and came out into the open and sacrificed all the prospects and advantages of the creed-bound Church. He gave up these things for the sake of the Truth, and was willing to pay the price. Do we not honour the 2,000 clergymen who resigned their livings in 1662 in loyalty to principle? If we honour them, can we sympathise with the whining of the United Free Kirkers at the loss of Egyptian wealth after having run away from Egypt?

Truth is worth all that it costs. It is the pearl of great price, to get which all else should be given. At the worst, the winner of Truth gets far more than he loses, and ought to scorn complaint. It is scarcely a Christian thing to profess to glory in the Cross of Christ and yet be unwilling to share the Cross.

By the Way.

Dr. Simon, Congregationalist, says that "it seems to me that the idea of the Kingdom of God as an organisation of Christ's subjects, embracing their entire life, with all its legitimate activities, interests, pleasures, is slowly supplanting the narrower view of the Church."

There is a steady approach to the Unitarian attitude in the Congregational churches. Mr. Sydney Cozens-Hardy speaks of "safer and broader trust deeds" when referring to the Scotch Church crisis; and the Rev. W. B. Selbie, M.A., says: "Christian doctrine and theology must be progressive if it is to live; God's revelation is always widening; and men's notions must widen also. We must see things in the light of to-day."

The Manchester University, like its predecessor, "Owens College," professes to be rigidly unsectarian. But the Manchester University Students' Christian Union requires each of its members to believe "in Jesus Christ as his Saviour, his Lord, and his God."

The Evangelical Protestant Union stands fast by the doctrine of "Everlasting Punishment," defined at the conference just held in Manchester, as "a future state of conscious, intolerable, endless torment and anguish"; but one of the speakers bemoaned the fact that this doctrine is "increasingly unpopular—shunned alike by pulpit and pew." No doubt it will die, when all evangelical unions have embraced the true "evangel" and cast aside that which is falsely so-called.

There is some concern felt evidently in the Congregational Union, and equally in the Baptist Union that the doctrine of the personality of the Holy Spirit as the third person in the supposed Trinity—is losing its hold on orthodox minds, for the Congregationalists had a conference on the subject during their meetings at Cardiff, and Mr. Jowett's sermon to the Baptist Union at Bristol was likewise a call to more thorough belief in that nearly exploded idea.

Mr. Justice Willis (Baptist) says: "I get up early; I read Calvin at five in the morning." Does he read how Calvin caused Servetus to be burnt at the stake for professing Unitarianism? Calvinism survives yet.

A wonder-working and faith-healing pastor in a Derbyshire town stopped a woman recently in the street and bluntly asked: "Have you been washed in the blood of Christ?" "How could I be?" said the woman; "he died long before I was born."

Dr. John Hunter, who has strong sympathies with Unitarianism, has just left London to return to a former pastorate, that of Trinity Congregational Church, Glasgow. The church secretary states that there is no clause in the trust deed to ensure that "the Trinitarian doctrine of Three Persons in one Godhead must be preached from the pulpit." But why is the church named "Trinity" Congregational?

It is to be noted that the Rev. R. A. Armstrong, B.A., and the Rev. R. D. Roberts, ministers of Hope Street (Unitarian) Church, Liverpool, have recently been joined by Mr. Philip Snowdon in giving addresses at Unitarian services for the people at Liverpool.

"Unitarians are good people, but they are not exactly Christians," said an orthodox minister, "for a Christian is one who believes that Christ was God." But Christ did not say that.

What, then, is a Christian? One who tries to follow Christ in doctrine and deed. What is a follower of Christ? Jesus himself answers: "If any man desires to come after me, let him deny himself and take up his cross, and follow me." "Not everyone that saith unto me: Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Nothing about believing that Jesus is God in any of the sayings of Jesus.

The Unitarian Home Missionary College is now recognised as one of the colleges connected with the Manchester University; and the Principal, the Rev. Alexander Gordon, M.A., is a member of the Divinity Faculty of the Manchester University, and one of its lecturers in Ecclesiastical History. Mr. Gordon is admittedly a leading authority in this subject, and he easily stands first amongst all writers on the history of English Protestant Dissent. This is evidenced by his numerous articles in the latest Encyclopædias.

Our Common Purpose.

By Frederick B. Mott.

We join in worship and in work to learn God's holy will,
That every day and every hour His love our lives may fill.
We join to find, by following Christ, the truth, the light, the way,
That leads through every doubt and fear to God's eternal day.
We join to help and cheer the weak, to reckon not the gain,
But count the hardest duty light that lifts another's pain.
By holding fast each other's hands, and looking up to God,
We mean through all the wrongs of earth to keep the heavenly road,
Till nothing from the simple right our daily lives can sever,
And we shall win the love of God, to live with Him for ever.

Doctrine in Parables.

THE PRODICAL SON (Luke xv., 11-32).

Because Unitarianism is the Christianity which Jesus himself taught, his parables clearly teach Unitarian doctrine. This parable of the Prodigal Son is throughout a direct contradiction of orthodox theology, as we may easily see.

COMMENTS:

V. 12: "He divided unto them his living." So God also shares his divine nature with all his human children, making them of the same nature as Himself. Therefore their nature is good in itself, not corrupt and naturally depraved, but divine, of the same kind as the nature of the Father. So divine, indeed, that it is that of which heaven is made: "Of such is the kingdom of heaven."

V. 13: "Took his journey into a far country"; freedom of choice, involving responsibility; "far" country—away from his Father. "Wasted his substance," threw himself away—"in riotous living." Disorderly living is waste. All disorder is waste. Harmony is true saving and perfect economy.

V. 14: Waste brings want: "when he had spent all he began to be in want." In the life far away from God there is an utter absence of real nourishment and strength—"a mighty famine."

V. 15: Joining himself to a citizen of a Godless country brings him to the lowest degradation, and—

V. 16: even to feeding with swine; and in that country of self-seeking and faithlessness, which is practical atheism—no man was so generous as to give anything to him. Where all is selfishness there is no giving, it is all taking as much as they can get from each other, and not a spark of compassion or pity for any.

V. 17: "But when he came to himself"—. He had really deserted himself; he had gone away from his true nature. His real nature was good, inclined to good; and in evil-doing he was false to his real nature, and was "not himself." But suffering and want compelled him to think, and revealed to him the error of his way, so that he came back "to himself," to good inclinations, to his true nature. This teaching of the parable directly contradicts the doctrine of natural depravity, which is part of orthodox creeds.

V. 18: Those who serve the Father have plenty, "enough and to spare." When all men faithfully serve the heavenly Father, poverty and lack will be unknown. "Seek first God's kingdom and His righteousness, and all these things will be added unto you." (Matt. vi., 33; Luke xii., 31.) But in the land of selfishness the inevitable result is—perishing with hunger.

V. 18: True repentance is a change of mind. A selfish life is sin against the idea of a heaven of blessedness for others here on earth. "Heaven" is, human life governed and regulated by the righteous law of God, on earth or anywhere. This is what man is made for. It is written in the constitution of his nature. Against this righteous state of mind and heart—this ideal of Perfect Life to which Jesus gives the name of "heaven," all selfishness is treason and sin. So, "I have sinned against heaven."

V. 19: The sinner who had made war against the Father's divine purpose of heaven for His children, as soon as he repents feels unworthy to be considered a son with any claim to family blessings, and that he only deserves to be treated as a hireling slave.

V. 20: The Father does not forget the lost son, even when farthest away; he never ceases to look for him, and therefore, when the wanderer is returning, the Father sees him coming while "yet afar off," and does not look towards him with feelings of anger and revenge, with any resolve to punish him for his sins with torments endless or otherwise, but the very reverse of this: He is "moved with compassion," and the fatherly heart goes forth to meet the sinner, and folds the suffering wanderer in a divinely loving embrace. "He fell on his neck and kissed him much." What a contradiction to the brutal doctrine of endless torments. Justice and mercy mean the same thing in this parable.

V. 21: The forgiven son—forgiven before he asks forgiveness—feels more deeply than ever his unworthiness to be treated as a son. He begins to say so, but before he could say "make me as one of thy hired servants," and do not treat me as a son, the father stops him short and will hear none of it (R.V.), but interrupts him by exclaiming to his servants:

V. 22: "Bring quickly the best robe and put it on him; and put a ring on his hand (sign of sonship) and shoes on his feet: and

V. 23: bring the fatted calf, kill it, and let us eat and make merry."—Why?

V. 24: "for this my son"—nothing could break the tie of sonship—"was dead"—dead to his true relationship—"and is alive again"—to his real kindred; he had become dead to his true nature, and lost all sense of right relationship to others, but had now again become alive to better things, the sense of right quickened within, so that, having been lost, this sense of good had now found him, for he had come back "to himself" as well as back to his Father. This rejoicing or being merry over the return of the repentant sinner—what a reply it is to any everlasting hell doctrine, any doctrine of endless separation. "There is joy in heaven—among the angels of God over one sinner that repenteth." (Verses 7, 10).

V. 25: The "elder son" will serve to represent the Pharisee who considers himself a superior person, "not as other men are"; or the exclusive Jew, who would keep to himself and his own nation the monopoly of Divine favours, excluding all Gentiles or foreigners; or for the selfish individualist, who fears that others may get more than they deserve, and especially that the more others get the less he will have himself, grumbling "Thou hast made them equal unto us" (Matt. xx., 12); or for the orthodox even of the present day, who feel quite injured when it is suggested that all men will be received into the Divine Love, even those who have been sinners, setting up a false doctrine of justice against mercy and love.

V. 28: "He was angry and would not go in." Is the greedy and self-righteous "saint" any less a sinner than the other wanderer who became lost in self-indulgence and never considered himself a "saint," but after repentance deemed himself unworthy even of a father's love? But the father "intreated him"; love pleads with every sinner to win them to loving self-forgetfulness.

V. 29: The selfish egotism and conceit here of the "I serve thee," "I never transgressed," "Thou never gavest me," "that I might make merry—with my friends"—stamp the elder brother really as himself "dead" and "lost" morally and spiritually. No spirit of self-surrender, ready with "Not my will, but Thine," but of direct rebellion.

V. 30: Pharisaic condemnation here, and most uncharitable judgment, without any power of imagination to conceive the sufferings the wanderer must have passed through, and an utter absence of brotherly compassion.

V. 31: "Thou art ever with me"; in profession and in all outward seeming he had always kept with the father. But a "professed" clinging, whether in word or actions, and outward service, may spring from different motives, either good or evil, unselfish or self-seeking. If this elder son had kept with the father because it suited his own "selfish" ends much better than by leaving him, he was "ever with" his father in bodily presence, rather than in lovingness of spirit. In spirit he may not have been any more in sympathy with the father than the younger son if he remained at home from selfish motives. And that he was lost in selfishness the parable clearly testifies. "All that is mine is thine"; if you keep with me, you need not fear; you will never go short; there is plenty for us all; what is mine is mine only to share with you, which, in other words, means that there is no exclusive possession, that what belongs to one is held also in trust for others to share with them, so far as their welfare requires it. All that belongs to God belongs also to humanity. "All things are yours." And this son that is mine is thine, too—thy brother. In having found my son again, a brother is gained for you; so—

V. 32: there is every reason for us to be glad and rejoice.

NOTE that in this parable the only atonement is at-one-ment, coming into unity. No mention of substitution, of the elder brother giving himself up in loving sacrifice to bear the sinner's punishment in order to purchase the father's forgiveness and appease his wrath.

Instead of the distinctive doctrines of orthodoxy, this parable teaches the Unitarian doctrine of Human Nature; the Unitarian doctrine of Salvation—Righteousness, and return to the Perfect Life; the Unitarian doctrine of Heaven; the Unitarian doctrine of the Divine Love of God for Man, of Divine justice and mercy; the Unitarian doctrine of universal inclusion; the Unitarian doctrine of merit: degree of struggle to be better; the Unitarian doctrine of atonement or reconciliation; the Unitarian doctrine of the indestructible Fatherhood of God, and Brotherhood of Man.

[A story illustrating this parable will appear in next number.]

Therefore.

I believe in the Fatherhood of God.

Therefore, I have no fear, but go about my daily work in truthfulness and gladness of heart.

I believe in the Brotherhood of Man.

Therefore, I (strive to) love my fellow-men, and to act with good toward all.

I believe in the Leadership of Jesus.

Therefore, I (endeavour to) follow him.

I believe in Salvation by Character.

Therefore, I (try to) keep my heart pure, and my thoughts set upon high things, that I may grow into the life divine.

I believe in the progress of Mankind, onward and upward for ever.

Therefore, the cares of this world cannot utterly weigh me down. The glory of the unseen is ever before me. I live not for this world only, but in anticipation of an infinite future.

Rev. Frederick B. Mott (slightly altered).

I will not faint, I will not fear, my God!
Still on the way my blessed master trod,
Onward and upward, ever still to Thee,
In light, in darkness, shall my struggle be.

—Rev. T. E. Poynting.

An Open Letter for Open Minds.

Dear Friends,—Strange to say, there is a well-known Unitarian who is opposed to there being any "Unitarian" College for the training of men for the Unitarian ministry. This gentleman has published a pamphlet of "protest" against the perpetuation of the "Unitarian Home Missionary College" by the establishment of permanent college buildings. And he does this on the plea that the promotion of organised Unitarianism is the promotion of a sect, or, in his own words, it is an attempt "to raise a sectarian banner." Now the word "sectarian" is used by him evidently as an exclusive term; but Unitarianism is not exclusive: not more so than an "Open Brotherhood" is, against a "Closed" Brotherhood. Truth excludes error; Light drives out darkness. And even a party for the promotion of the most unsectarian "Open Brotherhood" would necessarily be distinct from all who are opposed to it, and would not include them. This protester objects to the title "Unitarian" being part of the name of the College, because he considers it a "changing and transitory" name, like Wesleyan, Trinitarian, and others; he fails to see that the doctrine of Unity is permanent, representing the eternal law of the universe, and therefore that Unitarianism is permanent and not transitory. Unitarianism excludes none who wish to be united; shuts out no man on grounds of belief or opinion who is willing to fellowship with Unitarian truth-seekers. Unitarians admit men of opposite opinions to themselves, even into their pulpits, to hear from them what they have to say; and though, of course, they always appoint persons to be their ministers who are themselves Unitarians, they only exercise the right of the majority in every Unitarian church to have the man of their choice. Even an "Open Brotherhood" such as the Unitarians cannot be expected to appoint a minister to promote "openness" who is himself opposed to it. The writer of the protesting pamphlet says: "I object to a Unitarian College because, so long as you advertise the name and ask for funds for a 'Unitarian' College, you are morally bound to turn out 'Unitarian' ministers." Just so; you are morally bound to do what you undertake to do. Would he ask us to abolish the name "Unitarian" and substitute for it the name "Christian"? And, if so, would he deliver himself any more from the sectarianism he deplores? There would still be the "Christians" and the Anti-Christians. And the "Christian" Church is only one amongst the theological sects of the world, including Buddhism, Mahommedanism, Confucianism, and a host of other non-Christian "isms." But Unitarianism stands for "Unity": the Unity of God, of Man, of Truth, of Life. It is the most open movement in the whole world. It stands for free-seeking and free-learning. It resolutely refuses to insist on the adoption of particular theological doctrines. It claims freedom for every man to form his own opinions, but strives to unite all men into one Brotherhood of sympathy and love.

Really this pamphlet of protest should very effectively assist the Unitarian Home Missionary College Jubilee Memorial Committee in the attainment of their object. It only needs to be read in order to convince the reader against the contentions of him who wrote it. PARSON PAGE.

The Unitarian Church.

The Rev. Joseph Henry Crooker, D.D., of Ann Arbor, Michigan, U.S.A., has compiled an able statement for the American Unitarian Association, entitled "The Unitarian Church." It is a pamphlet consisting of 64 pages, and no price is given. So whether it is printed for sale or for gratuitous distribution does not appear by any indication in the pamphlet itself. If for gratuitous distribution, in reply to anxious inquirers, scarcely anything could be more suitable for such a purpose; for it contains every kind of information about Unitarianism which inquirers are likely to be most in need of. First, the History of Unitarianism and the growth of Unitarian ideas are sketched with great clearness from the most ancient times down to the present day. Then the characteristics of Unitarianism: covenants not creeds, beliefs but not dogmas, progressiveness of thought and life, affirmations of grand principles and negation only to make the way clear for affirmation . After this follows a statement of Unitarian principles dealing with the view of Human Nature, of God, of Revelation and the Bible, of Reason as an Authority, of Jesus, of Salvation, of Immortality, and of Sacraments.

The Unitarian Gospel is given as described in the words of such Unitarian Leaders as Drs. Channing and Martineau and Freeman Clarke. The works done for humanity by Unitarians, and the well-known men and women it has produced, are enumerated, and Unitarian aims and ideals are set forth. At the end a very useful list of books and pamphlets explaining Unitarianism is given, assisting the reader or inquirer to go more fully into the investigation than the limited space of this pamphlet admits of.

The following, culled from Dr. Crooker's pages, indicate the kind of matter to be found there:—

"Dean Stanley, of Westminster, wrote some twenty years ago: 'The Unitarian Church, including within itself almost all the cultured scholarship of America in the beginning of this century, was unquestionably at the summit of the civilised Christianity of the Western Continent.'"

"The great Spanish reformer and statesman, Castelar, made this declaration: 'The simple religion of the future will be a religion whose dogmas are summed up in the two fundamental ones of the existence of God and the immortality of the soul, completed by the purest morality, which breathes forth a disinterested love of goodness, for its own sake'—precisely the spirit and ideal of Unitarians."

"Louis Kossuth, the Hungarian patriot, used these words to Professor Kovacs, his fellow-countryman, a Unitarian: 'I rejoice over your connection with the English and American Unitarians. Spread their ideas and faith as widely as you can in Hungary.

Their faith is the only faith which has a future; the only one that can influence the intelligent and interest the indifferent.'"

"Count Tolstoi, the greatest living literary genius at the present time, has recently given expression to the following views: 'It is true I deny an incomprehensible Trinity and the fable regarding the fall of man, which is absurd in our day. It is true I deny the sacriligious story of a God born of a virgin to redeem the human race. But God-Spirit, God-Love, God the sole principle of all things, I do not deny. I believe in eternal life, and I believe that man is rewarded according to his deeds here and everywhere, now and for ever. I believe that the will of God was never so clearly, so precisely explained as in the doctrine of the man Christ. But one cannot regard Christ as God, and offer prayers to him, without committing the greatest sacrilege.' This is really a summary of the Unitarian Faith."

"Chief Justice Coleridge of England, in making an address in this country a few years ago, referred to the American authors most known and honoured abroad. Every one whom he mentioned was a Unitarian!"

Dr. Crooker has by this pamphlet effected a bit of splendid work, for which many seekers of the Truth will have abundant cause to thank him.

Benjamin Franklin.

Benjamin Franklin was one of the greatest minds that the American Continent has produced. During his residence in England he joined in worship at the opening of Essex Street Chapel, London, 1774—the first distinctly named Unitarian congregation in the United Kingdom. He was the intimate friend of Dr. Priestley, Dr. Price, the leaders of the Unitarian movement in England at that time. His creed he expressed as follows:—

"I believe in one God, the Creator of the Universe; that he governs it by his providence; that the most acceptable service we render to him is doing good to his other children; that the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion. As to Jesus of Nazareth, I think his system and his religion, as he left them to us, the best that the world ever saw, or is likely to see; but I apprehend they have received various corrupting changes; and I have some doubts of his divinity (deity)."

Unitarianism has indeed a negative side. A negative side is an indisputable element in all true religion. Truth must protest against error. Holiness must protest against sin. Light must expel darkness. . . . You cannot get men right unless you show them where they are wrong. The mere enunciation of general principles is only shooting arrows into the air. You must weed and drain your field before you sow your crop. This is the first duty of Unitarianism. —Rev. J. R. Beard, D.D.

EAST CHESHIRE
CHRISTIAN UNION.

Grand Bazaar

— IN —

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We trust thy wisdom, love, and power;
When all is bright—when sorrows lower—
Through all our life—in death's last hour,
Be with us, Lord!

Rev. Dendy Agate, B.A.

We Unitarians look steadfastly back to Jesus and refuse to be bound by any man's or any church's declaration of his personal rank or function. Let us find, if we can, his own teaching, what he really meant as he spoke to the people of his day, and—if we dare venture the thought—what God meant in him. If anyone thinks that in discarding the supernatural as a hindrance rather than a help, we are really cutting ourselves off from the vital element in Christianity, our reply is that if that be so we cannot honestly do otherwise.

—Rev. W. G. Tarrant, B.A.

I am fully persuaded that, having none of the limitations, the barriers, of creed and dogma, standing for a Christianity which embraces the whole of humanity, and believing in the brotherhood of all worshippers of God and followers of Christ, we have a religion capable of appealing to the masses. That is why I am theologically a Unitarian—one who believes in a Christianity with its freedom for every soul to worship and serve God without the interference of any human authority, and allowing nothing to come between the soul of man and the living God.

—Rev. A. Cobden Smith.

Such, then, are Unitarians. They are Unitarians, as believers in one God; Christians, as professed disciples of Jesus Christ; Protestants, because they reject the peculiar doctrines, and protest against the abuses of Roman Catholicism; Dissenters, as dissenting both on theological and political grounds from the State Church; and Congregationalists, because their congregations are independent societies. They may be justly described as Unitarian Christians, and Protestant Congregational Dissenters.

Rev. C. F. Biss.

Simply bear aloft the truth, or your highest ideal of it, and let it deal with error as the rising sun deals with darkness. If the shadows are to be sternly fought, let the light do the work.—Henry Wood.

What I MUST do is what concerns me, not what people think. This rule is the harder because you will always find those who think they know what is your duty better than you know it. Socrates and Jesus were misunderstood; to be great is to be misunderstood.—Emerson.

Long ago the lilies faded
Which to Jesus seemed so fair,
But the love which bade them blossom
Still is working everywhere.

Rev. W. G. Tarrant, B.A.

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Christianity as Christ taught it.
God's Fatherhood for all, for ever.
The Brotherhood of all men, everywhere
Salvation of all; not one to be lost.
Safety of each by the safety of all.
Unity of God in one Person—the Father.
Unity of Man; unity of all Truth.
Freethought in Religion.
Character before creed.
One world at a time.

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